

THE CHRISTIAN CENTURY

Love Hath No Fear

THOMAS CURTIS CLARK

Love hath no fear,
Walking companionless
Through the dark wilderness,
Lonely and drear;
Fearing no hurt, secure
In her true heart, and pure;
Love hath no fear.

Love hath no fear,
Walking with godless men,
Bearding the devil's den,
Scorning the sneer
Marking the demon's face
With a God-given grace;
Love hath no fear.

—Saint Louis

CHICAGO

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A NEW ZEALAND LETTER.

The editor and readers of the Christian Century may like to read a short letter from this far-away land under the Southern Cross. This was my boyhood home, but 21 years in the "glorious" U. S. weaned me away until the thought of mother's grave and mother's prayers aroused the old desire of longing for the old home scenes. When a boy I remember well the genial J. J. Haley, successor to T. H. Bates, at the Tabernacle, Dunedin. I little thought that I would stand in the same place to preach the old Gospel of Christ. Those were the palmy days for primitive Christianity. Age does not always improve the standing in a community either of men or institutions. This is not saying that the personnel of the present congregation is inferior to former years, for it is not, but the unwise and unfortunate occurrences of the past are not soon forgotten by the community. Hampden, my old home church, still mention the dry jokes of J. J. H. and the great ability of Mrs. H. as a singer.

Since those days changes have come, but the church remaineth about the same. The British conservatism is not easily overcome, especially as there is considerable prejudice against American methods and teaching. Other religious bodies are progressive and enterprising, notably the Baptists. Several of our men have made a poor exchange of names—Baptist for Christian—but otherwise the change is not so radical. One of the "K. U." graduates says that he is preaching the same gospel which he was taught by the Elijah of Lexington, though in the Baptist fold. They hold the same position we do on the communion question, which is undoubtedly the Apostle Paul's teaching, viz.: individual responsibility. Their attitude on the design of baptism

is a little lame, but they immerse as a command of Christ. What more is necessary for a penitent believer to know and do? If it were not for the name which denominates there would not be such a great hindrance to unity. What we need is a few good men and a good paper to support unity and it would soon be consummated. They are 75 per cent nearer to us and the truth than the American brethren. A year or so ago a committee was appointed by each conference to consider the matter of union and report. They talked over all their differences, and as a result reported union impossible at present. Imagine two young people sitting down and contemplating matrimony that way! If the points of agreement had been emphasized the differences would have been correspondingly minimized. We talk about "charity in things nonessential;" here is just where we come short. Nay, we insist too much on making our fad another's faith. Unity, however, is the will of God and it will come sooner or later. Here we have the proud record of Scotch Presbyterianism and the same of Anglicanism, but the love of God is stronger than both—than all party pride—and the paeon of Christ will soon be heard over all, "One is your master even Christ, and all ye are brethren." This should be emphasized more and more both here and elsewhere.

Our brethren, Hamilton and Garmon, have spent a year with us holding meetings, but are on the return trip to old Iowa again. Brother Hamilton impressed

himself as a great preacher. His crowning work was in Ashburton, where a church was organized of about 130 members, permanently located in a splendid central city, with a splendid "mission hall" erected, which I had the pleasure of dedicating in company with Brother Ralph Gebbie, minister at Christ Church. The property is worth over \$4,000, which has nearly all been provided for. A preacher is on the ground, living in a fine house negotiated for by the young church. His rental will pay the interest and in time it will be clear. The same could be duplicated in every town, same size (3,000), in the country. Oh, for men and means to push the glorious campaign for Christ. The Tabernacle where the writer labors lately paid off an old mortgage of \$4,250, raised about \$600 for missions, \$300 for city social and rescue work, supports a "sister" helper at \$10 per week, and pays the salary every week regularly without any clap-trap money raising, only pure, unadulterated giving to the Lord. Go thou and do likewise.

Brotherly,

W. J. Hastie,

76 London St., Dunedin, New Zealand.

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EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

UNTOUCHED TREASURES.

The Illinois State Convention is now of the days that are past. Such a gathering does not go leaving one empty handed. Those who were in attendance have memories and blessings before unpossessed. For the Disciple who had at no previous time been in a similar assembly of Illinois workers there was not only the pleasure of the rich program, but also the joy of seeing new faces and a satisfaction in the revelation of the character of the men and women to whom our cause is entrusted. There are great preachers in Illinois. They were at the convention. They are cultured and consecrated women in our churches. They were represented among the delegates. There are far-seeing and stalwart laymen among the Disciples and some of their number were at Jacksonville.

The character of the delegates last week left an abiding impression of hitherto unused resources. Back of the preachers who came up to the gathering are churches growing in power. Behind the lines of men and women are regiments of reserve forces ready for any forward movement by the great armies of righteousness. Apart from every gift there are still untouched treasures made by the wonderful resources of the land and by the strong hearted men who till the soil and merchants who upbuild our trade.

There are signs that we shall delve more deep into these unused stores in future state work of the Disciples. The administrative ability and popularity of the secretaries and other officers, the magnitude of present enterprises and growing conceptions of Christian responsibility give promise for the church of increasing resources of godly men and abundance of wealth.

A NEW STUDY OF OUR ORIGINS.

There has appeared a new study of the sources, theological and historical, from which Thomas and Alexander Campbell drew their ideas. The book is from the pen of Dr. Hiram Van Kirk, dean of Berkeley Bible Seminary, and bears the imprint of the Christian Publishing Company of St. Louis. The present work was submitted as a thesis to the Divinity School faculty of the University of Chicago in candidacy for the Ph. D. degree, which was conferred upon Professor Van Kirk in 1900. This is the third doctor's thesis to be drawn from the history or theology of the Disciples and to be submitted for the doctor's degree in the University of Chicago. The first thesis bears the title "The Theology of Alexander Campbell," by W. E. Garrison; the second, "The Early Relation and Separation of Baptists and Disciples," by Errett Gates; the third, the present work by Professor Van Kirk, bearing the thesis title of "A History of the Theology of the Disciples of Christ," but a volume title, "The Rise of the Current Reformation."

The young men at the University, when it comes time to cast about for the subject of a doctor's thesis, find the history and theology of the Disciples an uncultivated field. All other historical fields seem to have had their investigators, while this field lies untouched. It seems more possible, therefore, for students to offer "an original contribution to the subject," according to the requirements for a doctor's thesis, in this field than any other. Professor Van Kirk's thesis comes, therefore, claiming to present something that has not been presented before. The contents of the thesis fairly substantiate this claim. It is no small task to find a subject suitable for a doctor's thesis which has not been investigated more or less carefully. The history and theology of the Disciples has by no means as yet been exhausted of all doctor's theses, there is still plenty of virgin soil left for cultivation.

This work differs from Dr. Garrison's earlier work, to which it makes no reference, however, in devoting more attention to the sources of the Campbell's teachings. Dr. Garrison and Dr. Van Kirk are in substantial agreement upon those subjects which they discuss in common. The new matter which Dr. Van Kirk brings to our attention is to be found in the chapter on "The Covenant Theology," the most valuable chapter from the point of view of original contribution. The materials he has brought together in this chapter are comparatively inaccessible and, by his clear organization of them, he has rendered an inestimable service to all students of the teachings of the Campbells. He leaves no doubt in the reader's mind that the "covenant idea," which was so dominant in Alexander Campbell's thinking, permeated the theological and political atmosphere of the seventeenth and eighteenth centuries in Holland, England, France and Scotland. The Campbells were immersed in its atmosphere. It was at the foundation of much religious controversy, as well as political revolution in the eighteenth century. In the political sphere the "covenant idea" became the "social contract theory" and the battle cry of "freedom." Chapter II of this book is really a great chapter, and might well have been expanded on the lines laid down into a separate treatise. As it stands it is immensely valuable and stimulating. These are the words with which he closes the chapter: "Here also (in the 'covenant idea') is evident the Legalism with which the followers of Mr. Campbell have often been reproached. This is not of the Jewish sort, a law of external details; not Mosaism. It is not of the Romish sort—a law of merit by works—not from the Roman law. But it is from Modern Law—Grotius, Locke, Rousseau—the social contract, the covenant as a basis of all relations. Religion is made such a contract."

The various chapters of the book are of unequal value as fresh contributions,

but they all have value as new settings and arrangements of old material. The first chapter might have been omitted as far as showing any close relation to, or intimate bearing upon what follows, and is too brief in outline of the movement of theology from apostolic times to the close of the Reformation to have value for the student or to be interesting to the general reader. It is likely to discourage many readers before they get to the part in which the author deals with his vital and immediate theme.

The value of such a study lies in its illustration of the law of historical evolution governing the rise of all religious bodies. There is no break in religious history. One thing grows out of another, as by a law of nature. Everything earthly and human—theologies, philosophies, religious movements—have a natural and explicable cause. Into everything divine with which men have to do enters a human, personal, historical element by which it establishes connection with its age and influences the age. This study shows that the Campbells were men of their age. They must needs have been such to do their age any good. If the "federal theology" and the "Lockean philosophy" of their age have been superseded by as much as they entered into the teachings of the Campbells and of the early Disciples, by so much have those teachings been superseded. The ministers of the twentieth century can not afford to be giving utterance to the outgrown ideas of John Locke or Johannes Kock. The real greatness of Mr. Campbell appears all the more clearly in the contrast as well as the comparison of his utterances with those of the men of his day. He used the materials of his time in constructing a program for the future. We owe Dean Van Kirk a debt of gratitude for pointing out these ideas so that we can avoid them. The work should be in every minister's library for this reason, if for no other.

It is apparent that the efforts of at least one "preacher-promoter" among us are not limited to the unwary in our own brotherhood. We clip the following from the Interior (Presb.) of this city:

"A minister of the Disciple denomination whose self-advertising gives him much more of a reputation outside of Chicago than his preaching does in it, and who, so far as we understand, is not regarded with overwhelming pride by the ecclesiastical fellowship with which he identifies himself, is circularizing Presbyterian ministers with frantic appeals to get in 'on the ground floor' of a late addition to his multitude of promotion schemes. His circular of glowing 'prospects' is accompanied with another advertising his intention to build a 'Christian Temple' in Chicago within the next three years. It will cover a ground space of two acres, will be eighteen stories high, will include an auditorium seating 12,000, educational rooms accommodating 15,000 students, and 3,500 dormitory rooms to rent to young people. The total cost will be \$5,000,000 and a strong New York bond house has practically agreed to furnish the entire amount." We suppose the pathetic spectacle of a strong New York bond house preferring to invest its funds in a Christian temple rather than in one of the preacher's wonderful Golcondas in the West, is ex-

(Continued on page 847).

Correspondence on the Religious Life

George A. Campbell

The Correspondent. "In much of our church work it seems to me that the institution is unduly exalted. The religious life is endangered by the multiplicity of church functions. When I hear some of our Sunday school leaders I am often awed. They talk about methods, special days, etc., and seem to have little time to consider the principles of our religion. Am I right in thus feeling? If so what is to be done?"

You are right. The institution has ever sought self-exaltation. It still tends to become a soulless but powerful body corporate. The cure some of the prophets urged was to do away with it entirely. And certainly better is the pure and contrite heart without the institution, than the institution without the pure and contrite heart. But here is a better way. The institution, the church, the Sunday school, etc., with their various appointments and their many special days, should be permeated through and through with the Spirit of God. The church should not be a cold and legal organization, but should be in its every fiber pulsating with a divine passion. All its services ought to be warm with the vital breath of God. Each call we send forth to the members of our institutions ought to get its inspiration from the Founder of the Church, and ought to bring the individuals to the services with a penitent and sincere cry for help to the Great Over Soul.

Some such thoughts as these were in my mind when I wrote the following rally call to the membership of my own church:

RALLY DAY SEPTEMBER 29.

We expect every member and more.

You will be present. The man that spent his vacation in Michigan will shake hands that day with him who summered in Arkansas; and he who stayed in Chicago with him who went abroad. The oldest of our church family who is in sight of ninety will be there; and we hope to hear the voices of the three months' darlings. The single maiden will grace our hall, while the largest family of our membership will occupy a double pew. Yes, indeed!

We expect every member and more.

We are coming to be a church of power. We need to be more conscious of this power. When you see every seat filled September 29th you will feel a thrill of joy that will stay with you a whole year. We must all step together and join hands on the last Sunday in September.

Bring a friend, or better still, bring an enemy. Hated in the service of the Lord gives place to love. Talk the rally. Believe in the church. Say, "Our Church," and say it strong and often. Do not say, "Are you going," but "Come, let us go."

We expect every member and more.

The frost will soon be on the pumpkin. It is time we used to shock the corn and rather the Northern Spies. Don't you remember the big potato piles you about broke your back helping to pick? Ah, those were glorious days. Why? Because effort was crowned with a ripened fruitage.

The man who did not sow did not reap. Sorrowfully he looked upon the weeds of the neglected fields. Let this be a year of sowing and a year of reaping. It is work well done that brings joy.

September 29th will be both a sowing and a reaping day. But it will be in a sense the beginning day of our church year. What a year under the grace of God it may be! Souls may be born anew. Great affirmations of character be made. Blessed victories over the lower self be gained. And consolation for all the darkening shadows be poured into our troubled hearts.

We expect every member and more.

A man was starving. He was in his father's house; but he would not recognize his father. He died within reach of plenty. I am in God's house. He is my Father. I hunger and thirst. I want life. I want joy. I want peace. I want relief from the fears of the future. I want my church to prove a blessing. I want it to win souls. I want it to be swayed by a passion divine. I want this year to be the best of all years. I will ask my Heavenly Father to bless the preacher, and the elders, and the deacons, and the members and all the little lambs of the fold. I will ask him to bless the rally day committee so that on September 29th we may receive a blessing indeed.

We expect every member and more.

"A little child shall lead them." Our rally will begin with the Sunday school hour and the children will bring their parents; and the parents will bring their children. What is more beautiful than parent and child studying together the Word of God?

Following will be the rally service of the church. The whole family will surround the table of the Lord. If because of illness or misfortune or separation by long distance there should be some vacant chairs, we shall be sorry; but will offer up a family prayer for the tender care of the absent loved ones.

Then in the evening our rally will conclude with, we hope an inspiring service.

We expect every member and more.

Who is the "more?" Our friend the good man, and our friend the bad man. And Christ the founder of the Austin Christian Church. He has sent word through John and Paul that He is to be with us on that day. He is the guest we must not miss. He will be disappointed if the bereft mother is absent. He will be sorry to miss any of the base ball boys.

He wants to meet the business man engrossed in his worldly affairs. He surely appreciates the faithfulness of our young ladies and will be glad to meet them all on rally day. How He loves the old and the young! The old who are about through with the battle, and the young who are yet to put on the armor. Yes! Yes! He wants to meet us all. For the sick He will bring health; for the poor, riches; for the sinful, righteousness; for the sorrowing, the healing of His peace; for the blind, Heavenly vision; for the Austin church—Ah, dear friends, as I think of His marvelous bestowments upon our churches of the past, I hesitate even to name what it is possible for us to receive at His hands. I am lost in wonderment over the manifold blessing we may receive.

We expect every member and more.

Emotional Preaching.

The correspondent: "Is not emotional preaching to be discouraged?"

We must be careful here. Emotions are too precious to be carelessly discouraged. Indeed, all genuine emotion is to be encouraged. Emotion is what makes life worth living. It is mock emotion that should be suppressed. It is the trickery of the preacher's art to call forth tears that is to be frowned upon. The worked-up death-bed scenes for effect are undignified, unrighteous and soul injurious. But spontaneous emotion is the divinest thing in man. Let no one be ashamed of his tender feelings. Tears of sympathy are more needed than philosophy. They are not, however, opposed to philosophy. No one knows better their value and their meaning than the trained man. There is an unholy tendency in this age to smother emotions, or at least to hide them. This is not well. While in their delicacy they seek quiet expression they must not be entirely hid. They spring from the deepest places of the soul. They are developed amid the experiences of life. The very perplexities and limitations of our being are conducive to their saddened growth. This is a darkened world. It has the light of faith, but not the light of sight. Its out-reachings are far beyond the ken of human eye. Our thinking is thus baffled in many of its attempted conclusions. Defeated in philosophy we turn to love. Love's way is ever bright. Thinking often divides, but love always unites.

The great preachers have universally been emotional. To them every problem of the universe has quivered with the acutest feeling.

The field from which the true emotional preacher may glean is as big as the universe itself. Is he gathering a sermon from the child, one of God's little lambs? Then with Lowell, his soul filling with emotion, he is ready to say:

"But 'tis more awful to behold
The helpless infant newly born
Whose little hands unconscious hold
The keys of darkness or of morn."

Does he look upon the aged silently but surely sauntering to the grave? Then what pathos must fill his soul, what longings to say the word that may bless their pilgrimage's end. But he cannot say it without the quickening emotion of his whole being going with that word. Does he read history? Does he say I will tell my people about Moses and David and Paul? Then he will pause and live over their lives again. Their joys will be his. Their tragedies also his. The emotions of their hearts will stir him to tears. With fast beating heart and dimmed vision he will go into his pulpit to tell the history of the past, the ebb and flow of emotion in the grandest victories and in the most terrible defeats.

Has he decided to preach a doctrinal discourse? It may be he will choose "Sin" as his theme. He may start with the biblical texts, or he may start with prehistoric man, or he may start with the men and women of his community, or he may start with his own body and soul. No matter. He is in the realm of awful emotions. He will not do his subject justice if he enters his pulpit unstirred by the universal burning passions of humanity.

It is of little concern what doctrine he discourses upon. Be it God, Atonement, Providence, Man, Eschatology or what not, each leads to all the others, and all are enveloped with the throbbing emotions of mankind.

So let the preacher be emotional; but let his emotion be that of life and of his own soul rather than that of the trickery of the book of illustrations. They have ruined many a preacher.

Sentence for the Week.

Let our sentence this week be from Newman:

"It is one great security against sin to be shocked at it."

Austin Station, Chicago.

MY LORD AND I

Being perplexed, I say,

Lord, make it right!

Night is as day to thee,

Darkness as light.

I am afraid to touch

Things that involve so much.

My trembling hand may shake,

My skillless hand may break;

Thine can make no mistake.

Being in doubt, I say,

Lord, make it plain!

Which is the true, safe way?

Which would be vain?

I am not wise to know,

Nor sure of foot to go;

My blind eyes cannot see

What is clear to thee.

Lord, make it clear to me!

LIGHT

The night has a thousand eyes,

And the day but one,

Yet the light of the whole world dies

With the dying of the sun.

The mind has a thousand eyes,

And the heart but one,

Yet the light of a whole life dies

When love is done.

—F. W. Bourdillon.

The Heights of Jebel Musa

H. L. Willett

The monks at the monastery of St. Catherine are a most hospitable company. They left nothing undone to make our stay pleasant and interesting. On emerging from the library they conducted us through the garden, with its flowers and fruit trees, in such striking contrast with the bleak desolation of its surroundings. From an inclosure within the olive orchard a fawn watched us with wide, alarmed eyes, and was only comforted when one of the monks held out his hand to pet her.

The Place of Bones.

In the midst of the garden stands the burial chapel, in which the bodies of the monks find their last resting place. The upper floor is a chapel; below is the place of bones. By the door, as one enters, sits the skeleton of a saint of the sixth century, wearing vestments and a velvet skull cap, set rather rakishly on one side. After this cheerful reception one is prepared for bones in all shapes, and is not disappointed. On the wall are suspended the skeletons of the most revered of the hermits, while the bones of the brethren are corded up, skulls here, arms there, ribs yonder, in admirable order, as to classification, but in hopeless confusion so far as the property of any particular monk is concerned. The prospect of such dismemberment ought to give pause to the most hardened and persistent seeker after death. The place reminds one of those crypts of Capuchin churches at Rome and Vienna, where priestly bones serve the artistic purpose of frescoes.

Pictures.

The fathers would not let us go till we had again partaken of the conventional refreshments which they offered us each time we visited them. The register was signed with appropriate sentiments of appreciation for their hospitality, and they gave each of us a photograph of the convent, signed by Father Paulos and the oikonomus. The photographs are poor specimens of the art, but as souvenirs they are greatly prized. At the request of the kodakers the monks came out into the sunlight and stood for their pictures, the older man first putting on his black veil-like hat covering, which fell down from his tall hat to his shoulders.

It was late when we returned to the camp. The remainder of the afternoon was spent in reading and writing. The Hammond typewriter which I had carried in the saddle-bag, and which was very nearly wrecked when my camel fell at Wadi Gharandel, worked astonishingly well in spite of its mishaps. It was probably the only instrument of the sort ever taken into the peninsula. Most of the party was busy getting mail ready to go to Ter by the convent messenger the next day.

An Unsuccessful Hunt.

Just about dinner time our Nimrod returned "empty handed, heavy hearted." He had seen no ibex, though he and his Bedui had gone far afield. Nor did any of us see one of these wild creatures on the entire journey. Once the camp men reported sight of three, but they fled at the approach of the caravan, and before the party came up were far away.

The evening was too cold to permit much work. The Beduin hovered over their fires and we fairly envied them. It is astonishing how much fire they secure

from the limited quantity of fuel they can find. They have the further advantage of distance from the tents, in the circle of which a bonfire is scarcely safe. Even the kitchen fire is a charcoal affair, kept carefully within the brazier.

Up Jebel Musa.

At three the next morning we were awakened by the convent bells, and imagined the monks coming shivering from their cold cells through the chill night air to the still colder church, where for two hours they must remain in the service of their faith. By such means do they not only accomplish their own salvation, but help to atone for the sins of all mankind.

Two hours later Joseph tapped at our tent doors to waken us for the ascent of Jebel Musa. At six-thirty we left the camp, and soon were knocking at the convent gate. At that hour it was only 27 degrees, and the chill was decidedly uncomfortable. In the court within the outer gate the young monk and a Bedui guide were waiting for us, and one of our own waiters took along the luncheon.

Pilgrimage Steps.

The ascent of the mountain is made from the side portal of the convent. Almost immediately after leaving the wall one begins to climb the pilgrimage steps, which tradition asserts to have been constructed at the command of the Empress Helena. The authorities, however, believe them to belong to a later period. Passing a spring, from which the water runs down the rocks, we came to the chapel of the Virgin Mary, at an altitude of 6,225 feet, or 1,200 feet above the camp. Baedeker remarks that the stone building is "said to have been erected by the monks in gratitude for their deliverance by the Virgin from a plague of vermin. The traveler, however, at a late period of the year will have abundant opportunity of observing that this miracle needs renewing."

Going on, the path winds upward, and passes under two stone arches or gateways, the first at the height of 6,375 feet and the second two hundred feet higher. Just beyond the saddle of the mountain is reached where, in the midst of a little plain rises a solitary cypress tree. All about this "Plain of the Cypress" the cliffs tower upward. The two summits of the oblong mountain rise on either hand. To the northwest three quarters of an hour distant, are the crags of the Ras es-Safsaf, which look out upon the Plain of er-Raha, and seem such an imposing place for the giving of the law. To the southeast is the summit of Jebel Musa, to reach which we have yet to go a distance equal to the hour and a half we have already come.

Chapel of Elijah.

On the way up from the Plain of the Cypress is the Chapel of Elijah (6,625 feet), divided into two small rooms, in one of which is seen the entrance to a miniature cavern, where tradition locates the dwelling place of Elijah. The view becomes grander as one goes on. It sweeps out over the lower peaks and plunges down into valleys which wind in and out among the mountains. A road, built by Abbas Pasha, ascends the Wadi Shuaib (Jethro), and climbs the moun-

tain side in long curves to this point. At last, after a stiff climb up the final rocky stairway, the summit of Jebel Musa is reached, and the great journey of many days is completed. On this spot many a pilgrim has stood with satisfaction second only to that felt when the lips of the faithful kiss the holy sepulchre at Jerusalem.

Here at the highest point stand a Christian chapel and a Mohammedan mosque, almost side by side. For the place is sacred to Islam as well as to the Christian church. Beneath the mosque is a cavern or grotto, and here the Moslems believe Moses crouched while the glory of God passed by, and later wrote the ten commandments. The buildings are not old, but beneath a corner of the church is an old crypt, part of an earlier structure.

The View.

The scene from this point is splendid. While not so sweeping as from the top of Serbal, it yields nothing in interest to that. Almost directly south stands the summit of Jebel Catherine, where the monks say the body of St. Catherine was found, and where they assert it left its impress in the rock. The waters of the Red Sea and the Bay of Akaba lie to the south and east. At the opposite end of the mountain are the peaks of Ras es-Safsaf, and beyond the Plain er-Raha, which those peaks conceal, lies the defile or "pass of the wind," opening out to the lower region north and west. Mt. Serbal could not be seen, but its companion, Jebel el-Bint, was in range.

We remained as long as it seemed safe, considering the distance back to the camp, and the danger of being overtaken by darkness in such rocky places. Returning to the Plain of the Cypress, some of the party took the easy way home by the road of Abbas Pasha. The rest of us crossed the top of the mountain and descended on its southwestern side into the Wadi el-Leja. The descent over the rocks without a path, was much more fatiguing than the climb up the pilgrim steps had been.

Wadi el-Leja.

At the foot of the mountain we found the Deir el-Arbain, or "Convent of the Forty" (martyrs) with its garden fed by a small, clear stream. From this point the ascent of Jebel Catherine may be made. Following the stream down the valley, past two other small gardens, cultivated by the monks from St. Catherine's, we came down at last around the northern end of Jebel Musa, past the Ras es-Safsaf, by the Hill of Aaron to our camp. On the way we passed the spot where tradition places the engulfing of the company of Korah, and the large rock to which attaches the belief that it was the one struck by Moses, and that it was the pursuing rock of 1 Cor. 10:4. An irregular hole in its side is pointed out by the credulous as the mould in which the golden calf was cast.

That night the wind rose to the proportions of a small gale, and notwithstanding our sheltered position, the tents trembled and threatened to collapse more than once. Joseph and his men put rocks on the pegs and ropes, and were about all through the night. Not till after the convent bells tolled their wierd, ghostly peal, did quiet settle down on the valley.

The Largest Illinois Convention

By R. L. Handley

The approach of a state convention of the Disciples brings to one something of wonderment as to the character of the gathering in its personnel, some happy anticipations of the pleasure of new friendships and the renewal of acquaintance, and a measure of curiosity as to addresses, conferences and convention enterprises.

The brightest hopes of delegates who turned their steps toward Jacksonville and the Illinois State Convention last week were realized in the successful is-



Russell F. Thrapp, Pastor.

sue of painstaking preparation for a great gathering.

The state meeting was happily situated. Jacksonville is an inviting city. Broad avenues with great elms arching skyward, good hotels, the presence of several educational and state institutions and, above all, prosperous homes with hospitality written large on the door posts made easy and pleasant abiding in the town during convention days. Even the skies were propitious. Jacksonville is a city of churches. Nearly all have large church houses, although that of the First Christian Church is pre-eminently the best building in the city. It is a model of church architecture, an edifice offering every facility for the entertainment of such an assembly as the convention.

At the earliest moment delegates began to arrive in numbers which gave promise of a record-breaking attendance. As the days passed new arrivals swelled the registry of visitors until eight hundred and sixty names were enrolled, making this by all odds the largest rally of state forces in the history of the work.

The first session of the convention was held Monday evening when the Christian Woman's Board of Missions began its meetings. Tuesday morning and afternoon and Wednesday morning were devoted to the work of the women. Both in the character of the program and in the reports submitted there was a revelation of that successful work which is ever characteristic of the C. W. B. M. The addresses of local speakers as well as those from beyond the state line were of a high order. Miss Clara B. Griffin, Miss Annie E. Davidson and Miss Lura V. Thompson, enthusiastic leaders in Illinois, were present at all of the sessions. The address of T. W. Pinkerton, Canton, Ohio, is worthy of special mention as one of the most quickening and forceful of all the sessions. We feel quite confident that the C. W. B. M. of Illinois will come up to the Norfolk convention and later to our Centennial cele-

bration with records of success which will make us proud of what our Illinois C. W. B. M. is accomplishing.

The meetings of the Illinois Christian Missionary Society began Tuesday evening and were presided over by O. W. Lawrence of Decatur, the president of the convention. The president's polished and earnest address was given Tuesday evening. On Wednesday morning following a business session, J. M. Elam of Carthage spoke interestingly for thirty minutes. Then came the address of H. H. Peters of Dixon, who spoke a powerful message in behalf of Eureka College. Notable speeches on Wednesday afternoon were delivered by M. L. Pontius of Taylorville, and Edgar D. Jones of Bloomington, whose subject was "The Work in the Cities." In the conferences on "The Local Church," S. R. Badgley, Cleveland, O., the architect of the Jacksonville Church, delivered an address on "Twentieth Century Church Equipment." (So much interest was manifested in the subject of the address that we hope soon to publish it in the columns of the Christian Century.)

Part of the time Wednesday afternoon and evening was given to the interests of the Sunday School. The leaders in the conferences and discussions of the

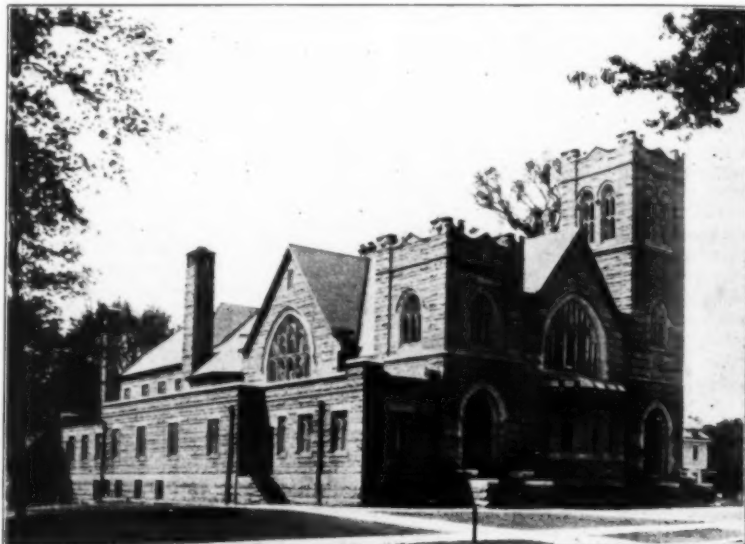
educational conference was presided over by F. W. Burnham of Springfield. Thursday afternoon the general interests of the brotherhood were presented by A. L. Orcutt, W. R. Warren and James H. Mohorter. At other times during the convention an address by P. C. Macfarlane presented the cause of San Francisco and F. W. Norton represented the G. L. Wharton home for the children of missionaries.

Eureka College.

Following the stimulating speech of H. H. Peters and the arousing conference on education, steps were taken for greater activity in behalf of Eureka College. It was decided to place an agent in the field to solicit for the endowment fund. The enterprise was begun of finding 80 persons who would contribute \$25 a year for five years to support a field agent. Before the convention closed thirty people had pledged themselves to become supporters of the agent and the enlistment of the other fifty was assigned to a committee consisting of H. H. Peters of Dixon and Ashley J. Elliott of Peoria.

Reports.

J. Fred Jones, state secretary, reported 101,000 active Disciples in the churches of Illinois. A conservative estimate based upon statistics not gathered by him places the number of inactive Disciples of the state, not in our



First Christian Church, Jacksonville, Ill.

Bible School movement were Marion Stevenson and H. H. Moninger. Of such value were these conferences and so important is the work of the Sunday School that by a resolution of the convention, a whole day will be devoted to the Sunday School at the next state gathering.

Wednesday evening Dr. H. O. Breeden delivered an admirable address on "The Ministry of the Small College" which aroused the greatest enthusiasm of his hearers.

Thursday brought important conferences in consideration of the work of the Illinois Education Association, and the launching of what was in the eyes of many the most important work of the Jacksonville meeting, for the beginning was made in the task of the enlargement of the endowment fund of Eureka College. The

churches, at 44,000. The summary of work for the year ending July 31st is as follows: Men in the service, 64; churches visited, 250; days' service, 2,249; meetings held, 49; sermons delivered, 1,980; Conversions, 917; other additions, 547; total additions, 1,464; churches organized, 5; Bible schools organized, 5; churches aided by appropriations, 23; and by meetings, 49; total churches aided, 72; district conventions held, 8; missionary rallies conducted, 62; county rallies, 1; dedications by the Field Secretary, 5; money raised at dedications, \$8,135; receipts from all sources for state and district missionary work, \$12,081.78.

The Next Convention.

Following some discussion in favor of Eureka and Rock Island, Ill., it was decided (Continued on next page).

Lesson Text Read Psalm 90	The Sunday School Lesson	International Series 1907 Sept. 29

The Review

Home Readings.—Mon., Sept. 23.—The giving of manna.—Exod. 16:1-15. Tues.—The commandments.—Exod. 20:1-17. Wed.—Worshiping the golden calf.—Exod. 32:7-24. Thurs.—The tabernacle.—Exod. 40:17-38. Friday.—Journeying.—Num. 10:11-13, 29-36. Sat.—Report of the spies.—Num. 13:17-33. Sun.—Brazen serpent.—Num. 21:1-9.

The Lessons.

I. God Feeds Israel in the Wilderness. Exod. 16:1-15.

Golden Text.—I am the living bread which came down from heaven. John 6:51.

Leading Thought.—Christ gives life unto the world.

II. The Ten Commandments.—Duties toward God. Exod. 20:1-11.

Golden Text.—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. 6:5.

Our first and highest duties we owe to God.

III. The Ten Commandments.—Duties Toward Men. Exod. 20:12-17.

Golden Text.—Thou shalt love thy neighbor as thyself. Lev. 19:18.

Those who love God will love their neighbor also.

IV. The Golden Calf. Exod. 32:1-8, 30-35.

Golden Text.—Little children, keep yourselves from idols. 1 John 5:21.

We should worship God and him only.

V. The Tabernacle. Exod. 40:1-13, 34-38.

Golden Text.—Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Exod. 40, 34.

God dwells among his people.

VI. The Sin of Nadab and Abihu. Lev. 10: 1-11.

Golden Text.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20:1.

The use of strong drink leads to disregard for sacred things.

VII. The Day of Atonement. Lev. 16:5-22.

Golden Text.—Wherefore he is able also to save them to the uttermost that come unto God by him. Heb. 7:25.

Christ is the sin-offering for the whole world.

VIII. Israel Journeying to Canaan. Num. 10:11-13.

Golden Text.—And the Lord went before them by day in a pillar of a cloud,

to lead them the way; and by night in a pillar of fire, to give them light. Exod. 13:21.

The Lord will prosper those who walk in his ways.

IX. The Two Reports of the Spies. Num. 13:17-29, 32-33.

Golden Text.—The Lord is with us; fear them not. Num. 14:9.

Fear and unbelief rob us of God's blessings.

X. The Brazen Serpent. Num. 21:1-9.

Golden Text.—As Moses lifted up the serpent in the wilderness even so must the son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. John 3:14, 15.

Those who look in faith to Christ have life.

XI. Moses Pleading with Israel. Deut. 6:1-15.

Golden Text.—Beware lest thou forget the Lord.—Deut. 6:12.

Whole-hearted obedience to God will secure his favor.

XII. The Death of Moses. Deut. 34:1-12. Golden Text.—Precious in the sight of the Lord is the death of his saints. Psa. 116:15.

God's saints do not fear death.

(Continued from preceding page).
cided by vote of the convention that the next state meeting be held the first week in September, 1908, in the city of Chicago. Dr. H. L. Willett was elected president of the next convention. This will be the first state meeting in Chicago. The most vigorous preparation for the next convention has already been undertaken by the Business Men's Association and ministers of the city and it is confidently predicted that the next year will bring the greatest gathering the state has ever seen. An effort will be made to have a large attendance of business men in next year's gathering.

Convention Notes.

It was a great convention. The greatest in the history of the state society.

Eight hundred and sixty delegates registered from all parts of the state.

The first convention of the I. C. M. S. was held sixty years ago in Jacksonville. It was a happy time Thursday afternoon when Mrs. Willard, Brother Brockman and Mrs. Pyatt were introduced to the audience as of those present who had been at that first convention.

One hundred and twenty dollars was given for the Old People's Home, where a delightful reception was held on Wednesday afternoon. President Lawrence voiced a plea for the gift of a cow for the home, but evidently every one of the delegates had failed to bring along such a gift.

The program committee of the convention was composed of R. F. Thrapp, pastor of the Jacksonville Church, S. S. Lappin and Nelson G. Brown.

Oliver W. Stewart delivered his address Thursday night on the "Problem of Drunkenness" to great audiences. It was a simple, strong, convincing speech.

J. E. Teaney, the converted saloon keeper of Litchfield, Ill., attended the convention with his wife and little daughter. Following the address of O. W. Stewart he was introduced to the convention and greeted with an enthusiastic demonstration.

The warm welcome of Russell F. Thrapp and his great church was felt at every turn. Nothing more could have possibly been done to have made pleasant the days of the convention.

George Hoagland, pastor of the colored church in Bloomington, made a very praiseworthy plea in behalf of his people on Thursday morning.

It was a tender moment in the convention when on the closing evening resolutions of sympathy were passed for Mrs. Ewing, mother of Ella Ewing, who recently gave her life on the Congo in Africa.

Nelson G. Brown was a member of the program committee but has been confined to his home for months by a serious illness. It had been reported that he would not live, but a more hopeful message was received in the convention and a telegram of good cheer and sympathy was sent to him.

On the closing night when all felt loath to leave the cheering fellowship of the gathering, President Lawrence called for one minute expressions of appreciation of the convention. From every quarter of the house men and women arose with ready words of gratitude for those who had made the convention possible in its success.

C. L. De Pew and his helpers seemed everywhere in their willingness to do everything for the entertainment of the visitors. The delegates were unsatisfied until he was called to the platform the

last evening and given a rousing cheer.

The parting message by R. F. Thrapp was a most happy one. Every hour of the convention there was some token of the appreciation of the Jacksonville Church for its beloved and able pastor.

"The best of motives will sometimes be misinterpreted."

FOUND OUT.

A Trained Nurse Made Discovery.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observed a curious fact about Postum when used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 to 20 minutes after boiling begins and served with cream, when it is certainly a delicious beverage." Read "The Road to Wellville" in packages. "There's a Reason."

Scripture Luke 14:15-24	The Prayer Meeting Filling the Father's House	Topic for Sept. 29
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This parable illustrates negatively the beatitude, "Blessed are they that hunger and thirst after righteousness." The men who rejected the invitation had no desire for the fellowship of the feast. They were indifferent to the feeling of him who wished to entertain them. The urgency of the invitation had no compelling force with them for the reason that they had no interest in the supper. And many men think they have no interest in the kingdom of God. They go their way, one to his farm, and another to his trading, with the feeling that the messengers of the Lord are an impudent set, whose delight is to meddle with the business of other people. But the servant of God will not permit the man of the world to be the final judge of human needs. If those who receive the invitation first are so absorbed with the cares of business that they are not able to understand the higher needs of man the messenger of the gospel can find those who do long for the joys of the kingdom.

The poor and maimed and blind and lame accepted the invitation. They were hungry, and they would have been foolish to reject the offer of a rich and benevolent man to give them a feast. By this parable the Master reminds us that the success of his mission in the world is not dependent on the attitude of the favored few. The fact that some

Silas Jones

received the invitation first did not indicate that they were more important than others. The outcasts were precious in the sight of God. The orthodox party had no monopoly of the divine favor. Nor could the Jew rightfully consider himself dearer to God than the Gentile. The grace of God was offered to all who wished to enjoy it. The willingness to be blessed was the condition of acceptance which Jesus laid down for those who came to him for salvation. The duties of the kingdom will be performed with readiness by men whose happiness is in the divine favor.

"Constrain Them."

The order of the master to his servants to constrain the men of the highways and hedges to come in has been greatly abused by narrow-minded churchmen. It has been taken to mean that Jesus commands his disciples to use force of arms to bring souls into the kingdom. Unspeakable cruelties have been practiced upon reluctant heathen and heretic in order to win their obedience to the established doctrines of the church. Among Protestants the use of social and financial power has been resorted to for the sake of forcing people to accept outwardly what they inwardly abhorred. The freedom of the individual

is often forgotten in the excitement of the revival. We rudely force ourselves upon the attention of our neighbors. We try to get at the secrets of another's heart without regard to the sanctity of personality. But the abuse of a command should not lead to its neglect. It is our business to constrain the sinful to come to Christ for salvation. The constraint of a consistent life is legitimate. Good works done in the name of Christ have great compelling force. The truth, taught in the home, the Sunday school, from the pulpit, by conversation, and through the press is stronger than armies and navies to win the heart. Where the vociferous revivalist has failed, the quietly spoken word and the friendly interest of a sincere believer has turned the heart to God. "By their fruits ye shall know them." This is one saying of the Lord that the world believes. It is holding the church responsible for the kind of men and women it contains. The higher the type of character in the church the more willingly does the world accept its moral leadership. If the church were fully Christian it would be compelling hundreds to enter its fold where to-day it with difficulty persuades tens. The fully Christian church is a conquering institution. It leads by virtue of its right to lead. Its light cannot be hidden.

Eureka, Ill.

Scripture John 1:1-3 4:9-11	Christian Endeavor Religious Progress in Our Cities	Topic for Sept 29
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Ours is the age of the city. True, in some points the country is of supreme importance, but the cities are the storm centers of to-day. In them is found the supreme test of any movement which would wield a universal sway in the lives of men. In great social, industrial, political or religious causes as goes the city so goes the nation. All eyes turn in any stirring times to Chicago, Philadelphia and New York.

In view then of this situation it is pertinent to inquire about the religious progress in the cities. We are very likely to have the impression that there is less of religious life here than elsewhere. We hear much of the evils and powerful corruption in the centers of civilization. The life of the city is complex and the winds of good and evil influences blow with crossing currents. All is not evil. There are many good men, and women of strongest Christian character. Indeed where the forces of evil are strongest here one finds the greatest activity, the shrewdest campaigning by the ablest leaders of the forces of righteousness. If there is in the city the most degraded of human beings, there are also those men and women who represent the highest planes of religious culture and Christian attainment.

The presence of able leaders, of progressive workers, of men of vision, means

Royal L. Handley

that nearly every one of the great movements of the land in the progress of religion, finds its beginnings in some one of our great cities. Here are undertaken the great tasks for men in social service. Settlement houses, free kindergartens, visiting nurses, dispensaries and missions are increasing constantly. In the great centers the churches are closest together in their co-operation. Church union is most advanced. Evangelistic efforts with every possible plan of operation give unceasing manifestation of the spirit of enterprise in religious work. The past summer witnessed the greatest outdoor campaign in New York City in its history, and even now in the great city of Chicago Dr. Torrey is directing a powerful laymen's evangelistic movement. The men of the church are enthusiastic in the cause of religion.

When Christ began his ministry he went immediately to the cities and from these points he set forth for his labors in villages and along the highways. When the great apostles went to carry to the water's edge in every country the gospel of Christ, they went to take the strongholds of the cities. It must ever be the unceasing task of Christian communions to see that the strong tide of humanity which ever pours within the city's gates

from the towns and fields carries with it the most forceful influences for the continued progress of religion in the crowded streets of the cities of America.

Daily Readings.

Monday—Prayer for a city (Gen. 18:23-33). **Tuesday**—One household saved (Josh. 2:14-21). **Wednesday**—A city purged (I Kings 18:40-46). **Thursday**—A city wept over (Luke 19:41-44). **Friday**—A city evangelized (Acts 19:13-20). **Saturday**—The ideal city (Rev. 21:1-4). **Sunday, September 29, 1907**—Home missions: religious progress in our cities (John 1: 1-3; 1:10; 4:9-11).

Several darkies stood on a street corner in Atlanta, gossiping. The discussion turned to a question of personal bravery.

Jim Judd was the principal expounder along the line of heroic conduct. Unfortunately, Jim's reputation for courage was not without serious flaws. Tiring of his talk, one of the listeners sneeringly said:

"Wha' yo' talkin' 'bout, Jim? Yo' de bigges' coward in dis town."

Jim turned on his accuser, unutterable scorn in his voice:

"Yas, dat's so. But I'd rudder heah dem say, 'Watch dat niggah run!' dan 'Don' he look natch'al?'"

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

F. W. Emerson will begin a meeting in Blair, Neb., Sept. 22.

F. G. Hamm, Blair, Neb., is considering the pastorate of the church at Zearring, Ia.

J. W. Street has the help of F. A. Sward and Chas. E. McVay in a meeting at Mackinaw, Ill.

The State Board of Nebraska is hoping to put a Sunday School evangelist in the field in the near future.

H. O. Breeden will hold a meeting for the First Church, Omaha, Neb., following the dedication of the splendid new building in that city.

J. A. Wharton has ended his work as pastor of the church in Niagara Falls, N. Y., and moved to Minerva, Ohio, where he is the new minister.

L. A. Hussong, who graduated from the Nebraska State University this year, has accepted a call to the pastorate of the church in Peru, Neb.

Charles E. McVay, recently gave a song recital for the church at Childress, Tex. Also one at Clarendon, Tex. He is now singing at Mackinaw, Ill.

The last word from C. C. Rowison, Hiram, O., reports that his small son who was injured recently, is doing as well as could be expected, and there is strong hope of his recovery.

A. R. Teachout, Cleveland, O., has added \$500 to the fund for San Francisco reconstruction. Bro. P. C. Macfarlane expects to be able to report \$50,000 in the fund when the Norfolk convention meets.

W. S. Britt, a member of the church in Armington, Ill., has given \$500 for the help of our churches in San Francisco. This is given in a worthy cause, and many more such liberal gifts be received by our San Francisco brethren.

Last week the Foreign Society received three gifts on the annuity plan—one from a friend in Ohio, one from a friend in Indiana and another from a friend in Texas. This makes \$11,300 received on the annuity plan during the month of September.

In an impressive service held by the congregation in Wilkes-Barre, Pa., James Kerfoot was set apart to the ministry. Prof. A. W. Moss and E. E. Cowperthwaite, the pastor, officiated. Brother Kerfoot is studying in Christian College, Washington, D. C.

Our three churches of Springfield, Mo., are enjoying a great meeting with Chas. Reign Scoville as leading evangelist. His helpers are Mrs. Scoville, Mr. and Mrs. Thos. Penn Ullom, Mr. and Mrs. De Loss Smith, Dr. and Mrs. Fred J. Betts and Mr. Jesse Van Camp.

The Missionary Conference held in the mission rooms of the Foreign Society, September 10, 11 and 12, was the largest and most enthusiastic in the history of these conferences. Including the missionaries at home on furlough there were twenty-four missionaries of the Foreign Society present.

Evangelists C. R. L. Vawter and J. Y. B. Wood have closed their meeting for the Humboldt Park church of Chicago, and begun a campaign in Shepherdsville, Ky. Brother Vawter is well known to this church, having held several meetings for them in past years.

J. Fred Jones, state secretary, assisted last Sunday in the dedication of the handsome new church building at Beecher City, Ill. It is a tasteful and conveniently arranged structure seating two hundred and fifty people. C. M. and H. H. Smithson were present. All necessary money was easily raised.

I. H. Hazel of Vancouver, Wash., who is on his way east during his vacation, was a visitor in Chicago last week. Brother Hazel has gone to Indiana where he expects to spend several months. He can be secured for meetings by churches in need of an evangelist. Address him at 732 N. 6th street, Terre Haute, Ind.

At the meeting of the executive committee of the Foreign Society in Cincinnati, September 13, the following new missionaries were appointed: P. A. Sherman, Rib Lake, Wis., to either India or Africa; Miss Katherine Blackburn of Chicago, to Bolengi, Africa, and Mr. and Mrs. A. W. Place, Bellevue, Pa., to Tokio, Japan.

The new church building in Pasadena, Cal., is nearing completion. During F. M. Dowling's absence in Palestine it went on without interruption. He writes of it: "It will be the best building west of —, the first better one going east! It is pronounced the finest in Pasadena, although the Presbyterians are paying a quarter of a million for theirs."

Last Sunday was a day of note in the services of the First Church, Los Angeles, Cal. It was the seventeenth anniversary of the present pastor, A. C. Smither. At the evening service the minister delivered the first of a series of Sunday evening lectures on his recent trip through the Orient. He spoke on the subject, "Up the Nile."

Chas. A. Exley was recently ordained to the Christian ministry in the First Church of Lincoln, Neb. He is a graduate of Nebraska State University and a student of the University of Chicago. The impressive ordination service was in charge of H. H. Harmon and J. W. Hilton. Local officers of the church also had part in the ceremony.

The First Church, Los Angeles, Cal., of which A. C. Smithers is pastor, desires an assistant pastor who is an expert in Sunday school work and a musical director of ability. Only experienced men in these special lines of work need apply. A salary of \$100 a month will be paid. Write, sending full particulars, to A. C. Smither, 1500 West Adams street.

The First Church in Philadelphia is planning to hold a special series of anniversary services in commemoration of their seventy-five years of history. These meetings will occur during the week of October 6-12. Among the speakers from elsewhere will be A. B. Philpott and H. L. Willett. The First Church has had a long and honorable history, and it

is fitting that the passing of this milestone should be observed. L. G. Batman, the pastor, is rendering most acceptable service in the City of Brotherly Love, not only among our own churches, but in the Christian work of the city at large.

O. P. Spiegel of Birmingham, Ala., is to assist John L. Brandt and the First Church, St. Louis, in a meeting this fall following his meeting with Willis S. Myers in Los Angeles. Brother Spiegel has been doing evangelistic work now for some time and has many inviting open doors to continue, but is thinking seriously of again locating for what he hopes to make his best work, as he has held important pastorates in Birmingham, Chicago and New Orleans.

There is every promise for a most successful year for our church in Bellaire, O., where W. D. Van Voorhis is pastor. There are additions in almost every service, and the church is planning to begin a meeting November 25 under the direction of J. E. Lynn, Warren O., and Miss Una Dell Berry. The meeting will be preceded by a week of missionary rallies in which the various national boards will have a part. The first purpose of the meeting is that of strengthening the church in its spiritual life.

The improved and enlarged church at Ipava, Ill., Jesse T. Craig, pastor, was rededicated September 9 by Harvey O. Breeden, who also dedicated the original building in 1894. Total cost of additions and equipment, \$2,100, half of which was subscribed at the beginning of the enterprise; the other half was raised on the day of dedication. The improved building now has, for church purposes, additional floor space for the accommodation of 200 persons. The annex, 43x20 feet, has a basement of same size, giving that much additional room to the Sunday school.

During the first week of September the Board of Church Extension received \$1,100 on the annuity plan, \$500 of this amount coming from a sister in California and \$600 from friends in Indiana. Al-

CHANGE FOOD And Lose That Uneasy Feeling.

A man who has always been a "skinny chap," although hardly ever ill, tells of the way he put on flesh and reduced his irritability and nervous condition.

By chance he had a taste of Grape-Nuts food at the table of a friend and enjoyed the flavor so much that he began to have it every meal. He says:

"In a short time I found myself another person, the old feeling of discontent and uneasiness left me entirely, it became a pleasure to go about my work, whereas, before, for years, I had always had the feeling of being a little weary, but now I seem to have a surplus of energy for everything; my weight has increased 11 pounds in four weeks, and am still gaining.

"I have never been very sick and am satisfied if my present improvement in health continues, I shall not be.

"The change that this food has made in my life has been remarkable and so satisfactory that I am glad of the opportunity to tell you." Read "The Road to Wellville," in packages. "There's a Reason."

ready this week the second in September, the board has received an annuity of \$6,000. This is encouraging to those who are contemplating making gifts to the board in this manner, and the Board of Church Extension is a good and profitable fund in which to place money. For information in regard to the annuity plan address G. W. Muckley, Cor. Sec'y, 600 Water Works Bldg., Kansas City, Mo.

A good woman in Iowa sends \$500 on the annuity plan to the National Benevolent Association with a promise of future gifts. The growth of interest in this phase of Christian service is one of the most hopeful signs in the brotherhood. Brother James H. Morhorter, the secretary, sends forth a final appeal for help in meeting the four thousand shortage in the funds of the association. Those brethren and churches who have not had part in this benevolent service ought to feel the responsibility of helping to meet this shortage and should send an offering immediately to the headquarters of the association, 903 Aubert avenue, St. Louis, Mo.

Frederick D. Power and the Vermont Ave. Church, Washington, D. C., celebrated Sept. 8th, the thirty-second anniversary of his pastorate. During these thirty-two years the church has contributed for all purposes \$240,000 and held over 9,000 religious services; 1,732 members have been received into the church and 7 other churches have been established by the Vermont Ave. congregation, with a total of 2,300 communicants. The present membership of Brother Power's church is 621, and over \$8,000 was raised this year for the work of the church. Dr. Power in his long pastorate has made for himself a place of influence not only among the Disciples, but in national councils as well. A host of friends will join in wishing him many more years of fruitful ministry in the nation's capitol.

AND STILL THEY COME.

The Glenville Christian church of Cleveland sends a most liberal offering for the reconstruction of the San Francisco churches and says they may remit more.

The Sunday school of the Church of Christ at Wellsville, N. Y., remembers the work at San Francisco with an offering of \$25.

Sixty-seven dollars and seventy cents. This from the Wilmington, O., church for the San Francisco churches.

The church at Youngstown, O., sends a splendid offering for the relief of the San Francisco sufferers.

The Orange, Cal., Christian church is interested in the reconstruction work in California, as is manifest by the offering of \$69.50 recently received for this special work.

"Please accept the enclosed amount (\$20.57) with our pleasure, and prayers for the A. C. M. S. and our work in the stricken community." El Paso, Ill.

We have a remittance of \$130.25 from
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the Second Christian church of Bloomington, Ill., to be applied on the San Francisco Reconstruction Fund.

SOUTH KENTUCKY DAY.

The first Lord's Day in November is State Mission Day in all the states and districts. This embraces south Kentucky. Let it be remembered by all the ministers and churches that we are depending on the faithful observance of the day, and let us hope that every church will send a liberal offering for this work. The work is growing all the time. One Living Link evangelist is to be placed in the field by the Owensboro church and more expected to follow as fast as possible.

The general evangelist has been in the field since June 1, and is now in his eighth meeting. Bro. W. E. Spain, who came to us from the Baptists last spring at Slaughterville has been leading the song service. He is a splendid man and a good chorus leader. It is to be hoped that all the churches will send a liberal offering to the undersigned. Remember that the first Lord's Day in November is the day.

W. J. Hudspeth,

Hopkinsville, Ky.

THE BENEVOLENT ASSOCIATION ON THE PACIFIC COAST.

The visit of the general secretary of the National Benevolent Association to the Pacific coast promises to yield abundant fruitage for the cause of Christian benevolence. Practically every church in Washington, Oregon and California pledged to take an annual offering for this cause. In Washington a good man and wife are so deeply interested that they propose to give a fine property, admirably adapted to the needs, for an orphanage. In Eugene, Ore., a property costing \$7,500 has been given to the association for an old people's home, and by way of encouragement to this home a brother who has already given about \$20,000 offers \$500 more, and a sister in California will give \$3,000. An aged lady in Oregon offers a ten-room brick house, \$5,000 in cash and 400 acres of land for an orphanage in her town. Another Oregonian offers an eighty-acre farm in Missouri on the annuity plan. These are a few things that indicate the deep interest the Pacific coast brethren have in the Gospel of the Helping Hand. From indications they will soon be far in the lead in the work restoring apostolic benevolence.

TO THE BROTHERHOOD.

THE DISCIPLES OF CHRIST AND THE FEDERATION CONFERENCE.

At a meeting of our late Congress in Cincinnati, O., held to consider the communication of the executive of the Inter-Church Conference, asking co-operation in the plan of federation adopted in the New York meeting, and the appointment of delegates to the first meeting of the federal council, a committee of ten brethren was appointed authorizing to call a meeting of our people at the annual convention in Norfolk in October to reply to the communication of the federation executive committee. The men to whom this duty was assigned were named as follows: F. D. Power, A. B. Philpott, W. T. Moore, W. F. Richardson, J. L. Hill, I. J. Spencer, Clinton Lockhart, S. H. Bartlett, Hill M. Bell and J. G. Slayter. After consultation the committee has

decided to ask such a meeting of all brethren in attendance upon our general convention on the afternoon of Tuesday, October 15, immediately following the session of the A. C. M. S. and at the same place, to consider and act upon communication we have received from the committee representing 18,000,000 of Protestant Christians in America.

We trust such a reply may be decided upon at this meeting as shall be entirely satisfactory to our brotherhood and to the brethren of the conference, and as shall best promote the great cause of Christian unity to which we are pledged.

F. D. Power, For the Committee.
Washington, September, 20

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THE MAGAZINES.*In the October Century.*

That Mr. Owen Johnson's stories of French life are carefully studied may be inferred from two comments on his novel of the Terror, "In the Name of Liberty." The late Madam Blanc of the Revue des Deux Mondes said that in its depiction of French life this tale contained not a single false attribution of character or action. Prof. W. M. Sloan, author of the "Life of Napoleon," said that he had failed to find more than a single historical error and that only a trivial one. In the October Century Mr. Johnson will have a short story entitled, "The Surprises of the Lottery," depicting the menage of an impecunious French country nobleman, who, with his cook and his sapeur-pompier (otherwise fireman), furnishes more than one surprise for the reader in lively narrative, for which Mr. Guipon will supply some striking pictures.

The Atlantic.

The short story entitled "When Town and Country Meet," written by Elsie Singmaster, in the September Atlantic, is a model of an American dialect narrative. It reminds one in its brevity and penetration of one of Turgenieff's sketches of Russian life. "When Town and Country Meet" is truly an unusual tale.

Another short story of curious and pleasant flavor is Jeanette Mark's "Respite Finem"—about the man who sang on his death-bed. Miss Marks is a teacher of English literature and is beginning to make herself known as a writer. Such brilliant work as this under discussion cannot long remain hidden. The Atlantic is to be congratulated.

THE NEW CHICAGO.

Mr. Daniel H. Burnham, an architect who has been sought by most of the great cities of America for advice in designing park and boulevard schemes, who has recently planned the rebuilding and beautification of San Francisco and of Manila, who was chief architect of the Columbian Exposition in 1893, undertook to draw plans combining the best features of many suggestions made by others and

many original features. A fund of \$50,000 was speedily subscribed to cover the cost. The walls of Mr. Burnham's drafting rooms, as also of his office, are lined with immense maps, color-drawings, bird's-eye views, plans and elevations. Here in bewildering variety you may behold the new Chicago, the Chicago of a dream. If the dream, or half of it, shall ever come true there will stand by Lake Michigan the most beautiful business city in America, if not in the world. For consider the unique advantage which Chicago possesses in that splendid stretch of blue water from Evanston to South Chicago. No other of the lake cities, neither Milwaukee, Cleveland nor Buffalo, has its principal streets running so near the water; no other has such an opportunity for a lake front park at the heart of the city's business district, unmarred by docks and shipping.—John Rothwell Slater, in The World To-day, for September.

THE DISCIPLES' DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO

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For circulars of information address: Herbert L. Willett, Dean, or Errett Gates, Secretary, The University of Chicago.

Self-love is not so vile a sin as self-neglecting.—Shakespeare.

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THE CHRISTIAN CENTURY CO., Chicago.

Among the Disciples of Chicago

In its regular services last Sunday the Harvey church received two additions to its membership. S. G. Buckner has organized a thriving men's class, with an enrollment of forty. This class has undertaken for itself the task of completing the rooms on the first floor of the new church building. The class attended the tent meeting in Chicago Heights in a body last Tuesday night.

There had been, at the last report from the meeting in Chicago Heights held by Evangelists Shelbourne and Knight, about forty additions. There is a fine chorus choir of one hundred voices, and the meetings are attended by good crowds.

O. F. Jordan has returned from his vacation on the farm and taken up the work of his church in Evanston. There were two additions recently. A general rally in all departments of the church will be observed September 29. On that occasion W. C. Pearce will address the Sunday school. A determined effort is being made to increase the number of men to be found in the audience of Evanston.

W. R. Moffett, pastor of the Ashland church, during his vacation held a meeting in Milan, Mo. In two weeks' special services there were four additions.

There were 370 in the Sunday

school of the Jackson Boulevard church last Sunday morning. Parker Stockdale received two young men into the membership of the church. This church will observe rally day October 1. George W. Muckley was with the church last Sunday, preaching in the morning, and receiving a good offering for church extension.

Last Sunday there was one confession in the services of the Englewood church. This church has the notable feature of its work of sending four young men to Eureka College to prepare for the ministry, and three young women who expect to become missionaries.

Brother Winston, the new colored minister among the Disciples in the city, was set upon by rowdies and badly beaten in a street car a week ago last Sunday.

W. F. Shaw returned last week to resume his work with the Sheffield Avenue church. Brother Shaw has been away from his pulpit for five months owing to a prolonged illness due to typhoid fever and rheumatism. For five or six weeks the pulpit has been filled by Brother Enfield.

W. C. Pearce, who is giving all of his time to interdenominational Sunday school work, is spending a month in the city.

The work of the West Pullman Church has an excellent outlook for the fall. It is the purpose of the congregation to institute a new heating plant and redecorate the church rooms. Guy Hoover, the pastor, reports that people from six suburbs south of the city are in attendance in the services of this church.

There were three additions last Sunday at Austin, where G. A. Campbell is preaching.

The next Social Union banquet will be given Tuesday evening, September 29 in the Grand Pacific hotel.

Dr. Willett was once more in the pulpit of the First Christian church last Sunday, preaching to excellent audiences.

W. J. Schatz, a member of the Evanston church, and treasurer of the city missionary society, will soon move to Missouri. His interest and help in the larger enterprises of the Disciples will be missed in Chicago.

The first campaign of the Laymen's Evangelistic Council of Chicago will open Sunday, October 6, in a steam-heated tent, seating 5,000 people, on North Clark and Chestnut streets. Dr. R. A. Torrey will lead in these meetings, which are arousing great enthusiasm among the laymen of the city.

DISCIPLES' DIVINITY HOUSE NOTES.

The following disciples registered in the Divinity School of the University of Chicago at the opening of the summer quarter: Edwin C. Boynton, E. M. Halle, Guy Hoover, O. F. Jordan, C. L. Lyon, E. T. Murphy, Asa McDaniel, H. B. Robinson, C. M. Sharpe, Walter Stairs, A. D. Veatch, C. R. Wolford, Olivia A. Baldwin, A. F. de Gafferley, I. C. Gall, Ethel O. McCormick, M. C. Settle and Ada L. Wolford. The following additional students entered at the opening of the second term: G. B. Stewart, J. J. Castleberry, W. McK. Williams and W. C. Gibbs. This is the usual summer attendance.

Since Prof. Willett's return from his

Palestinian trip he has been lecturing Wednesday-evenings to the Assembly of Disciples upon his experiences during the journey, especially on his excursion into the Peninsula of Sinai. He has also given Open Lectures upon other features of his trip and upon the Lesser Prophets of the Old Testament.

Dr. Gates was obliged to cancel his courses for the first term on account of ill health, but returned at the opening of the second term to take up his work, measureably restored to health. He gave two courses of lectures, one on "Transition to Modern Religious Thought," and one on "From Primitive to Catholic Christianity."

At the convocation at the close of the summer quarter three Disciples received higher degrees, L. P. Schooling the B. D. degree, H. B. Robison the Ph. D. degree, and Guy R. Clements the A. M. degree.

A GOOD RECORD.

The year's story of the National Benevolent Association of the Christian Church will be one of the most inspiring ever unfolded in one of our great conventions. It will be worth a trip to Norfolk to hear it. If we could only get all the pessimists to go! Mercy is not dead! Love is still the greatest thing in the world!

But the record is about to close. Is there any untold love in your heart? Is there any unexpressed mercy there? Has compassion been throttled by selfishness? Don't impoverish your soul by withholding what is due the Lord's poor. The books will be closed for this year September 30. See that your offering reaches J. H. Mohorter, General Secretary, 903 Aubert avenue, St. Louis.

W. R. Warren,
Centennial Secretary.

THE SONG OF THE BELL.

Ever since man began to make a record the ringing of bells has announced the passing of all important events—the peal of joy—the knell of sorrow—the wild, clanging alarm of danger, the stern, insistent call to duty.

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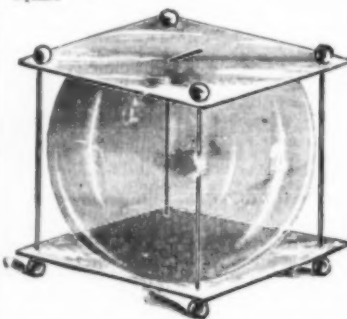
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FROM THE FIELD

TELEGRAMS

Springfield, Mo., Sept. 16th.—Union meeting of the three Christian churches; 134 to-day; 416 to date. Chas. Reign Scoville, evangelist; F. L. Moffett, F. F. Walters, N. M. Ragland, pastors.

Glasgow, Ky., Sept. 16th.—Small and St. John in meeting one week old. Great sermons. Fine singing. Interest intense. Big crowds at every service and many turned away. Ten added yesterday.

W. P. Coombs.

FLORIDA

Tampa.—In the month of August, W. H. Coleman received three additions in his regular services. Fall work is opening up nicely.

ILLINOIS

Rock Falls.—In his regular services last Sunday night, C. F. Ladd received one addition. There is an increasing interest in the work of the church and the attendance at the services is good.

Chicago Heights.—The meeting under Shelbourne and Knight on Sept. 16th had received 43 additions for the church, 36 of these by confession. Under the pastor, W. S. Lockhart, there have been 91 new members received in five months. Miss Mary Sundell is helping in the pastoral work of the church.

Toledo.—Evangelists W. A. Ward and C. M. Hughes began a meeting last week with this church. They feel that they are laboring under most unfavorable conditions, with four-fifths of the population non-church going and greatly indifferent. At first report there had been two additions in the meeting.

NEBRASKA

McCook.—In a meeting eight days old in which the house was packed and interest intense, 15 had been added Sept. 19th. Dr. Wm. Thompson is the evangelist. He is in need of a singer.

Lincoln.—H. H. Harmon welcomed five new members Sept. 8th. Lincoln is making great preparation for a great meeting under Evangelist Scoville.

York.—T. A. Maxwell, the pastor, received three additions the last Sunday in August, one of these by confession. Sept. 8th Austin Hunter, pastor of the North Park Church, Indianapolis, Ind., began a meeting for the church with excellent prospect.

TEXAS

Haskell.—James N. Thomas and his forces are in a great meeting with J. B. Boen. During the first eight days of the meeting there were 51 accessions, 34 of these by confession. By the success of the meeting the prospect is made good for a \$10,000 church.

"Pleasure smiles in vain for the miserly man."

TO OUR NEW SUBSCRIBERS.

Back numbers of the Christian Century containing former articles by Dr. Willett on his trip to Mt Sinai may be obtained by addressing the Christian Century, 358 Dearborn street, Chicago, Ill.

WASHINGTON, D. C.

Number of additions from June 24 to Sept. 9: Ninth St. (Geo. A. Miller), 6 baptisms and 3 by letter; Vt. Ave. (F. D. Power), 3 baptisms and 3 by letter; 34th St. (Claude C. Jones), 4 baptisms and 1 by letter; 15th St. (J. E. Stuart), 1 by letter and 2 by statement; Whitney Ave. (Walter F. Smith), 2 by baptism and 1 by letter. Meetings held by our pastors during summer: Geo. A. Miller at Orangeburg, Ky., 9 additions; W. T. Lapp at Burke and Cold Springs, Va., 8

confessions at the latter place; J. E. Stuart at Charlottesville, Va., 2 additions. Meetings begin at 9th St. and Antioch in the near future. Last Lord's Day was F. D. Power's 32d anniversary as pastor here. We all love him. M. M. Davis of Texas preached for him in the evening. Claude C. Jones, Secy.

LADOGA, IND. AND VICINITY.

We had a great meeting in Ladoga, held by Brooks Bros. and our own J. W. Tapp as singer. In all 72 baptisms be-

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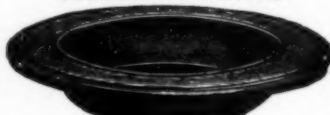
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EDITORIAL.

(Continued from editorial page).

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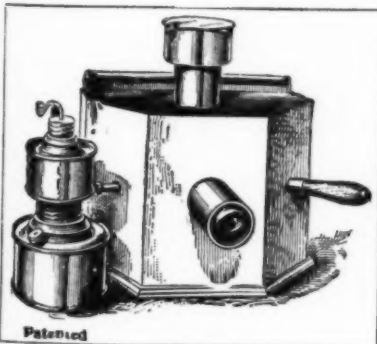
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